in the psychical sphere, where they would seem to be tw aspects of the truly creative activity of mind. But it ma be seriously questioned whether either or both ca- properly be said to be valid in the inorganic realm.

In the sixth chapter we attempted the task of determin ing whether and in how far the doctrine variously know] as * organicism ', £ organismal', or ' organicist' theory, o recent years acclaimed by many eminent biologists makes a new and important contribution. First we ha< to try to discover exactly what addition to or modificatio] of mechanistic materialism is involved or claimed; fr no means an easy task.

We found that the most distinctive and generally agree< feature of organicism is the repudiation of the additive o atomistic way of thinking and the insistence on th necessity of regarding each organism as a complex whole Three further questions then arise to which variou answers are rendered by different representatives o organicism.

First, the analogy of a man-made machine illustrate one sense (or two closely allied senses) in which th< organicist doctrine is quite indisputable ; namely, in thi machine every essential part depends for its effectivi working upon the co-operation of all the other essentia parts ; take away any one of them, and the working of al the others is made impossible or is seriously impaired (ai e. g., if one takes away a valve from a pump or a piston-roc from a simple steam engine). In that sense the machim and the organism are alike; the working of

each par
depends upon the integrity of the whole
with all *it*
essential parts in due order and connexion. If
organicisir
means nothing more than this, it is
indisputably true, bui